still others probably were originally local gods in non-Chinese territory but were adopted by the Chinese as the latter extended their domains. Their name is legion, and even to attempt to enumerate them all would not only prolong this chapter unduly but would result in an incomplete list. Many of them have only a local vogue and the representations of and stories about the others vary from place to place. Paper representations of them are popular and have an extensive sale. Among a few that may be mentioned are the Kitchen God (practically universal in the home), the Fire God, the God of Wealth, the God of Medicine, the Goddess of Smallpox, gods adopted as patrons by various crafts and guilds, and a god who is supposed to protect fields against insects and who, accordingly, may be invoked to drive away locusts. Many of these have been represented as historic personages, deified in the course of later generations. In some parts of the country peculiar trees or stones are worshiped.

This account may leave the impression that the religion of the majority has been chaotic, uncritical, and an inconsistent jumble of beliefs and practices of varying origins. This is in part correct. Along with all the diversity, however, has gone a widespread feeling of unity—that the world, both seen and unseen, is, after all, a universe, and that there is one Power or Being who ultimately controls it and to whom appeal may be made. In the will of this One, conceived of as righteous, there has been a good deal of quiet trust. This One has been believed, in the long run, to even up the inequalities of life, in an individual or a group, averaging the bitter with the sweet. For example, the High God of the people, known and revered all over China, is *T'ien Lao Yeh,* or *Lao Tien*

*Fo Yeh,* or *Lao T'ien Yeh,* personalized Heaven, God, or Providence. This sense of unity may be due to Taoism and Confucianism. Probably, however, it is older than either and owes its perseverence only in part to them. Moreover, there has been a good deal of determinism in the popular mind, a kind of fatalism which bows calmly to the inevitable, conceived of more or less dimly as the will of the inscrutable Power which governs the affairs of men. The determinism seems in part to be a Buddhist contribution—a belief that one's present state is due to the sum of one's deeds in earlier existences. It may also be derived from Confucianism.